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## ABSTRACT

With the aim of honoring the spirit of Dr. Martin Luther King, Jr., by working to make his "human rights revolution" a reality, this report considers efforts to build a human rights society in the United States. The report celebrates the Center for Human Rights Education's (CHRE's) growth and accomplishments and documents the Center's work to ensure that both the language and the practice of human rights thinking become an essential part of U.S. social justice movements. The report also seeks to embody the fundamental belief that individuals must teach each other about human rights since it is not a part of the formal educational system. The first half of the report covers methods of human rights education and how this human rights framework is applied to issues of injustice in the U.S. The second half of the report highlights CHRE's programs and services. Also included is a pull-out poster that connects human rights to the social justice movements that have given rise to these principles. The report is divided into the following sections: "Unity of Vision and Purpose"; "What Are Human Rights?"; "Human Rights in the United States"; "An American History of Human Rights Movements"; "Uniting Philosophy and Strategy"; "CHRE Programs"; and "CHRE Financial History." (BT)

NATIONAL CENTER  
for  
HUMAN RIGHTS EDUCATION  
1996-2000 REPORT OF PROGRAM ACTIVITIES

ED 460 042

# BRINGING HUMAN RIGHTS HOME

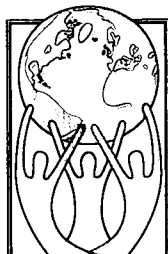
*Linking  
Individual Dignity  
with  
Mutual Destiny*

SO 033 460

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# NATIONAL CENTER *for* HUMAN RIGHTS EDUCATION

## VISION

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To have a democratic society in the United States  
where each citizen is educated on human rights, and those rights  
are respected and enforced.

## MISSION

---

To build a human rights movement in the United States  
by training community leaders and student activists to apply  
human rights standards to issues of injustice.

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*This report was funded by the Ford Foundation*

HUMAN RIGHTS FREEDOM FOOD HOUSING HOPE WORSHIP RESPECT ASSOCIATION PRIVACY COMMUNITY SAFETY JOBS LIVING WAGE SELF-EXPRESSION FREEDOM OF SPEECH SOCIAL SECURITY VOTING RIGHTS PEACE RELIGION CULTURE HEALTH CARE EDUCATION LOVE

*I would say there exist a thousand  
unbreakable links between each of us  
and everything else, and that our dignity  
and our chances are one.*

*There is no decency or sense  
in honoring one thing, or a few things,  
and then closing the list.*

*We are at risk together, or we are on our way  
to a sustainable world together.*

*We are each other's destiny.*

MARY OLIVER

# BRINGING HUMAN RIGHTS HOME

*Linking Individual Dignity  
with Mutual Destiny*

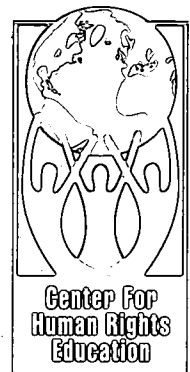
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*A great revolution is taking place in the world today. In a sense it is a triple revolution: there is a technological revolution, with the impact of automation and cybernation. Then there is a revolution in weaponry, with the emergence of atomic and nuclear weapons of warfare. Then there is the human rights revolution, with the freedom explosion that is taking place all over the world.*

— DR. MARTIN LUTHER KING JR.  
March 31, 1968



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October 2000

Dear Friends,

Five days after his last Sunday sermon that called for a human rights movement in the United States, Dr. Martin Luther King was assassinated. Though his voice was forever silenced, his message was not lost. Today, we honor his spirit by working to make his "human rights revolution" a reality for all Americans. By presenting this 1996-2000 Report of Activities of the National Center for Human Rights Education (CHRE), we are sharing our efforts to build a human rights society in the United States. This report celebrates our growth and accomplishments and documents our work to ensure that both the language and the practice of human rights thinking become an essential part of social justice movements of the United States.

This report also seeks to embody our fundamental belief that we must teach each other about human rights since it is not a part of our formal educational system. Like teaching slaves to read in nineteenth century America, teaching human rights in twenty-first century America is a far-reaching act that offers a rich vision of human possibilities. Human rights education trains us in a new way of relating to each other — not through opposition — but through uniting us for the sake of our mutual destiny.

Recognizing the strength of a human rights society, the United Nations declared 1995-2004 to be a World Decade for Human Rights Education. By "Bringing Human Rights Home" the National Center for Human Rights Education is working to ensure that people in the United States benefit from this historic declaration.

The first half of this report covers methods of human rights education and how we apply this human rights framework to issues of injustice in the United States. The second half highlights CHRE's programs and services. Also included is a pull-out poster that connects human rights to the social justice movements that gave rise to these principles.

Many activists, inspired by CHRE's human rights training, now identify themselves as part of the global human rights movement. These activists enter the human rights movement through their work on a multitude of issues — combating racism, homophobia, poverty, hate groups, discrimination against people with disabilities, promoting women's rights, protecting the environment, and defending reproductive rights. Human rights education provides a powerful tool for the entire spectrum of social justice organizing by helping people harness their strength, knowledge, courage, experience, and passion to create a shared vision of living in dignity.

A welfare recipient, Tameka Wynn, who finished her human rights training in 1997, declared, "I don't believe that oppression is my inevitable destiny; my destiny is greater than that." Ms. Wynn refused to be defined by her welfare status; she learned that she held the power to determine her own life path. Ms. Wynn went on to organize the Georgia Human Rights Union that brings together other welfare recipients in a struggle to improve their lives. Elevating human experience to this level of activism is the impact of human rights education provided by CHRE.

Human rights educator Krishanti Dharmaraj stated that, "Dignity is like breathing, it's not easy to describe but you know when it's missing." Human rights education gives people

the language to express what they clearly already know intuitively and helps them see that they are part of a larger human rights story.

Some have claimed that human rights education is about "special rights," but we know that this is not true. Grown from

"special suffering," human rights education is a mechanism for the restoration of dignity and self-esteem, and with this restoration, comes both the freedom to fight for personal rights as well as the rights of others. As people learn about their human rights, they find broader and more creative ways to integrate human rights issues into the world around them.

What human history tells us is that we are born with the drive to fight for our fullest expression as human beings. We need only look to the authentic stories of any oppressed people to find their struggle for identity, recognition, belonging and dignity. Since movements for social justice appeared long before there was a coherent and mutually agreed upon ideology to guide them, we know that the future holds many challenges for human rights education in the United States. What CHRE hopes to accomplish is to move America beyond a society of simple tolerance and empty promises. We aspire to build a more viable democracy. Human rights education is the tool that makes it possible to forge a link between individual dignity and the mutual destiny of all our citizens. By creating a human rights society, we create a way to meld many separate voices into one powerful force with which to be reckoned — an undeniably effective force for change.

We hope you enjoy reading our Report of Program Activities and look forward to receiving your feedback on our work. We also hope that after reading this report, you understand that you too can be part of this compelling movement to BRING HUMAN RIGHTS HOME.

For Human Rights,

LORETTA J. ROSS  
Founder and Executive Director

DR. C.T. VIVIAN  
Chairman, Board of Directors

*Believing we have the power to actually transform  
our experience, change our lives, save our lives...  
It is the faith of activists I am talking about.*

— CHERRIE MORAGA

# UNITY of VISION and PURPOSE

The National Center for Human Rights Education (CHRE), founded in 1996, is the first human rights education organization in the United States that focuses primarily on domestic human rights violations. CHRE works to build a domestic human rights movement by training community leaders

and student activists to apply human rights standards to issues of injustice in the United States. As an information clearinghouse and technical assistance provider, CHRE seeks to increase human rights understanding, improve cooperation among progressive social change movements, and use human rights education as a catalyst for social transformation.

Daily life increasingly demands that every American become familiar with basic human rights principles. This knowledge improves and strengthens our democracy, and with the increased involvement of the United States as a mediator of human rights in the global community, human rights education makes the United States a more responsible international partner. The programs and services offered by CHRE help educate U.S. citizens on individual and collective rights as members of the human family, define and defend those rights within the United States, and helps prevent the United States from committing human rights violations internationally. Human rights education cultivates an active domestic constituency that in turn helps enforce human rights throughout the world.

*Human rights means being in the world in dignity and shaping our mutual destiny.*

— SHULAMITH KOENIG

FOUNDER, PEOPLE'S DECADE FOR HUMAN RIGHTS EDUCATION

## CHRE SERVICES

- Educate people about their human rights and define the nature of those rights.
  - Assist communities in taking action on human rights concerns.
  - Build collaborative relationships across issues of race, gender, ability, class and sexual orientation.
  - Fight directly against the spread of hate groups and bigotry.
  - Develop new educational strategies for diverse cultural groups.
  - Function as a clearinghouse for information on human rights education.
- ST. LOUIS, MISSOURI — *Jamala Rogers* from the *St. Louis Coalition for Human Rights* incorporates human rights into youth organizing and prison programs.
  - SEATTLE, WASHINGTON — *Eric Ward* of the *Northwest Coalition for Human Dignity* applies human rights to his work against hate groups and bigoted violence.
  - LOS ANGELES, CALIFORNIA — *Cathi Tactacquin* of the *National Network for Immigrant and Refugee Rights* works to show how restrictions on immigrants and refugees violate human rights standards.
  - ALBUQUERQUE, NEW MEXICO — *Jeanne Gauna* works to integrate human rights into organizing poor communities on the Mexican border.
  - PHILADELPHIA, PENNSYLVANIA — *Cheri Honkala* from the *Kensington Welfare Rights Union* has launched a national campaign for economic human rights.
  - LORAIN, OHIO — *Heather West* established a *Deaf Committee on Universal Human Rights* to organize people with hearing disabilities.

## COMMUNITY RESPONSE

Community leaders around the country are educating Americans on how human rights affect their daily lives. These community activists understand the extraordinary power of building a united movement for human rights to achieve social justice in the United States.

- ATLANTA, GEORGIA — *Sandra Robertson* and *Georgia Citizens' Coalition on Hunger* use human rights to describe how welfare reform violates the social human rights of people with low incomes.

## CHRE GOALS

- 1 Build a broad-based human rights movement through human rights education that unites communities and activists from all segments of the social justice movement.
- 2 Instill in student leaders and grassroots activists the importance and relevance of human rights principles.
- 3 Develop and implement strategies and campaigns for achieving civil, political, social, economic and cultural rights.
- 4 Monitor, publicize and incorporate international human rights treaties in the United States.



# WHAT ARE HUMAN RIGHTS?

## FIVE CATEGORIES OF HUMAN RIGHTS

POLITICAL

ECONOMIC

CIVIL

SOCIAL

CULTURAL

Human rights are the liberties to which every human being is entitled to enjoy and to have protected, regardless of class, race, gender, age, ability, sexual orientation, nationality, ethnicity, religion, place of birth or citizenship. Simply put, human rights are those rights to which we are entitled precisely because we are human. Human rights are the basic standards without which we cannot live in freedom and with dignity.

Human rights establish how individuals and groups should treat each other and how institutions everywhere should treat people.

*It is important to give people the language to identify the violations against them.*

— LUZ GUERRA, PUERTO RICAN PEACE ACTIVIST

The essential human right is the right to know our human rights; without knowing them we cannot defend and promote these standards.

All rights are equally important in securing the full dignity of one's humanity. Human rights are inalienable because they are an indisputable part of our make-up as human beings. Human rights are indivisible; we cannot be denied a right because others may consider it "less important" or "nonessential." And, human rights are inter-

dependent because the full realization of one area of human rights is dependent on the respect and enforcement of all other areas.

These rights are spelled out in three international documents:

- The Universal Declaration of Human Rights (UDHR)
- The International Covenant on Civil and Political Rights (ICCPR)
- The International Covenant on Economic, Social and Cultural Rights (ICESCR)

Collectively, these documents are called the *International Bill of Rights*. These sets of rights aim to give all people "freedom from want and fear." Within these three documents, human rights are categorized as:

- Political
- Economic
- Civil
- Social
- Cultural

Human rights demand that the full dignity of every individual be respected. It is the universality of human rights that gives them their strength; human rights are foreign to no culture and are native to all nations. To be truly human is to have meaningful choices in life. To have human rights is to have choices that make sense.

*Only the language of human rights can adequately convey what is at stake when essentials of human life, such as dignity and freedom, are challenged. Torture or denial of access to food are so clearly in violation of what is vital to human integrity and well being that any other language — even that of constitutional rights — seems inadequate to capture the seriousness of the offense. Because the language locates these rights in what is essentially human, rather than particular laws or customs, it also conveys the fact that the problem so described transcends a particular culture and society and is of universal importance and concern.*

— HUMAN RIGHTS EXPERT LARRY COX

# HUMAN RIGHTS *in the* UNITED STATES

Consider the following 1999 statistics from the Food First Information and Action Network:

- 30 million Americans don't have enough food to eat
- 5-7 million Americans are homeless
- 40 million Americans have no health insurance
- 2 million Americans are in prison
- The United States has the highest child poverty rate in the industrialized world.

Many Americans enjoy a variety of human rights every day. We worship according to our beliefs, or we choose not to worship at all. We debate and criticize government policies. We join a trade union. We travel freely to other parts of the country and frequently to other countries.

Because of these freedoms we tend to associate human rights violations with political prisoners who live outside U.S. borders. Our privilege and misconceptions often prevent us from seeing the injustice of everyday human rights violations in the United States. When a parent abuses a child, when a family is homeless, when a school provides inadequate education, when a hate crime is committed, when people with disabilities are denied universal access to buildings, when women are beaten or raped, when police abuse a suspect, or when one person steals from another, these are human rights violations, and they are likely to occur wherever power is unequal in relationships.

Rather than blaming individuals, immoral actions must be understood as the result — not the cause of — cultural, political and economic conditions. To limit, divide or deny someone's human rights makes the target of that abuse feel humiliated, fearful and inferior as well as guilty and responsible for their own victimization.

A 1997 poll commissioned by CHRE's Human Rights USA Program revealed that 92% of the American public has never heard of the Universal Declaration of Human Rights but 63% of the respondents said that poor people suffered the most discrimination in our society. Our compassion for those in need is greater than our under-

*92% of the American public has never heard of the Universal Declaration of Human Rights*

1997 HUMAN RIGHTS USA POLL

standing about how to use human rights to end their suffering.

The media, corporations, and federal, state and local government officials take advantage of the public's lack of knowledge when implementing policies that violate our human rights. Welfare reform, environmental deregulation, and immigration restrictions for those fleeing the poverty and wars exacerbated by U.S. policies are each examples. But, we do not have to tolerate human rights violations. Through human rights education we can create change. We can exercise democratic control over corporations, the media and our governments by making sure our voices are heard when we speak of values common to all of us.

Because we are not yet sufficiently educated about human rights principles, each of us may live the role of victim, violator or even a victimized violator. Victimized violators have been previously abused and then become violators themselves. For example, the United States was founded by immigrants fleeing human rights violations in their native lands. These immigrants gained freedom and prosperity through the genocidal domination of Native Americans, and at the expense of enslaved Africans. The battered wife who in turn abuses her child, a victim of racism who is homophobic, or anyone who was once powerless and then abuses new-found power is a victimized violator.

Yet, at CHRE we do not believe that naïve notions of "good" and "bad" or victim and violator can be neatly defined or divided into categories. We do know that simplistic stereotyping can prevent us from recognizing the complexities of human rights violations. Therefore, just as we must learn to protest our pain, we must also learn to protest the privilege gained at someone else's expense.

While we exist independently as individuals, we are also representatives of the human race. Two roles originating in this dual existence are to defend our individualism and to secure the future of the human species. Human rights education helps us appreciate the symbiotic relationship between our individuality and our mutuality.

*We in the United States cannot effectively participate in the struggles of humanity without knowing the language of the global human rights movement because every injustice is a human rights violation.*

— DR. C.T. VIVIAN, BOARD CHAIRMAN, CHRE

We fight for our individual dignity while we share a mutual destiny with every human being, so when we stand up and defend ourselves, we simultaneously defend our fellow humans. We must expose environments that deny our human rights, but we must also refrain from demonizing people who have the same human rights for which we are striving.

The human rights movement is one of love and compassion, not of anger and hate, but it is not a movement of forgiveness without accountability. Only through accountability are the wounds of the victims and the violators healed. We must build our global human rights movement with great moral generosity. We should not hate those who violate human rights; we should liberate them from the pain of their alienation from humanity. Human rights education strengthens our efforts to create a new whole way of living, a human rights way of life.

## U.S. RESISTANCE TO HUMAN RIGHTS

Human rights is the language of people's power. The struggle for human rights has a history almost as long as the history of human society. Ancient mythology is largely concerned with stories about human behavior and moral development. Centuries ago, spiritual leaders first gave voice to human rights issues through philosophy. Hammurabi, the king of Babylonia, developed the first known code of law intended to penalize human rights violators. The use of the words 'Human Rights' in the United States dates back to 1858 when Frederick Douglass protested the lynching of an African-American man as a human rights violation.

President Franklin D. Roosevelt announced his Four Freedoms campaign on January 25, 1941, at the beginning of American involvement in World War II. His Four Freedoms were: the freedom of opinion and expression, freedom of worship, freedom to live without fear, and freedom from material want. Ironically, even as he promoted the Four Freedoms, Roosevelt was instrumental in preventing Jewish Holocaust refugees from obtaining visas for entry into the United States. Unfortunately, colonialism, racism and anti-Semitism were perceived then as issues of national sovereignty, not global condemnation.

The most comprehensive document articulating human rights written in the last 100 years is the 1948 Universal Declaration of Human Rights (UDHR). The social protest movements of the 20s and 30s, including woman's suffrage, defined many of the core principles of the UDHR. From 1946-1948, former First Lady Eleanor Roosevelt chaired the committee that developed the UDHR. The United Nations General Assembly unanimously adopted the declaration on December 10, 1948, committing the United States to uphold its principles. Ever since, December 10, has been celebrated worldwide as Human Rights Day.

The UDHR is a declaration of intent; it does not legally bind the governments that have signed it. Instead, it establishes moral norms and standards for human rights. The UDHR is comprised of 30 articles divided into five often overlapping categories. The

governments participating in the United Nations system decided to develop the principles of the Declaration into laws. Over a twenty-year period, the United Nations developed enforceable treaties, the International Covenant on Civil/Political Rights and the International Covenant on Economic/Social/Cultural Rights, so that each signatory country could use the human rights standards expressed in the UDHR as a foundation in modifying domestic laws. Regrettably, most governments that seek to deprive their citizens of full human rights use various justifications for their failures to uphold the standards set by the UDHR.

Historically, the United States has resisted full membership in the international human rights community. The U. S. refused to join the League of Nations, the predecessor to the United Nations. The U.S. tried to block the development of the International Court of Justice, and later, ignored its rulings. In the 1990s, Congress withheld payment of \$1 billion to the United Nations, America's share of peacekeeping expenses.

The United States government has had difficulty accepting the legitimacy of the UDHR and has blocked its implementation. It is the responsibility of the U.S. Senate to ratify human rights treaties and make them applicable to people in this country. According to the U.S. Constitution, treaty law is similar to federal law in the U.S. court system; therefore, human rights treaty law would challenge federal law and would force all 50 states to adopt universal standards for the treatment of people.

Faced with the opportunity to deconstruct a society based on white privilege, the Senate refused to ratify the International Covenant on Civil and Political Rights (ICCPR) until 1992. Upon ratification, the government made several "reservations" to the treaty and refused to enforce the treaty when it appeared to contain more protections than those provided by the United States Constitution. Additionally, the U.S. government has yet to ratify the parallel, International Covenant on Economic, Social and Cultural Rights. As of this writing, the United States has ratified only three of the 26 available human rights treaties, the lowest number for any industrialized nation.

Human rights violations in the United States are not the result of a single policy; they are a matter of the systematic neglect of human needs. American society encourages individual solutions to social problems, a "pull-yourself-up-by-your-own-boot-straps" mentality. Without human rights education to activate the American public, the U.S. Senate receives very little pressure to ratify urgently needed treaties, such as those protecting women's rights and children's rights.

When the United States government uses the term human rights they limit its focus to political and civil rights. The government rarely recognizes health care, poverty, homelessness, environmental pollution and other social injustices as human rights violations. Often, people's human rights are denied for purely economic reasons. Those whose rights are violated are often portrayed as a burden to society (i.e., immigrants, people with disabilities, low-income families) and are accused of wanting "special rights." The people of privilege who deny these rights also monopolize the power to determine the distribution of resources, or in other words, whose human rights will be upheld or neglected.

To complicate matters, many western non-governmental organizations (NGOs) have helped to create the perception in the minds of the American public that human rights are limited to civil rights, civil liberties or protection from torture. Whether governmental or non-governmental, the term "human rights" is often misused and excludes from consideration fundamental issues such as the right to housing, health care, food, education and social services.

Unfortunately, many social justice struggles have limited themselves to aiming for the achievement of civil rights, only one of the five categories of full human rights protection. Civil rights are important; however, legal equality does not necessarily guarantee justice. In an unjust system, everyone may be treated badly, and simple legal equality only promises the right to be treated equally badly. To achieve full justice, we must have all of our human rights protected.

## GLOBALIZATION and HUMAN RIGHTS

Minimal civil and political rights have not halted the ravages caused by the globalization of the world's economies and the domination of the economic, political and social sphere by global corporate interests. Global-

*Democracy is achieved when the silenced  
find a voice, and we begin to listen to  
what they have to say.*

— LANI GUINIER, CIVIL RIGHTS ATTORNEY

ization under neo-liberal policies means the end of the welfare state and an increase in police and military expenditures. It also means downsizing and the privatization of government services.

The global elite impose their will internationally in pursuit of unrestrained access to the world's markets and maximum profits. Widespread use of technology in production and communications greatly reduces the amount of human labor and on-site management needed to produce goods and services. Industrial production constantly migrates and concentrates in areas of the world with an abundance of low-wage labor while immigration restrictions lock this captive labor force behind national borders. The World Trade Organization (WTO), the World Bank and the International Monetary Fund are rewriting the rules for international economic relations with little scrutiny from the public or from our elected representatives.

Though not inherently harmful, globalization can cause unprecedented destruction unless guided by globally recognized human rights principles. When the role of government is to protect investments, not people, emphasis is placed on the use of the military or police to maintain social control.

In the United States, a growing private, state and federal prison industry is promoted as a strategy to solve problems in economic development (jobs) and social control (reducing crime). UNICOR, the federal program that oversees prison work programs, cooperates with private industry to use prison labor to produce products ranging from furniture to missile components. As more corporations benefit from the use of cheap prison labor, we will begin to see local economies based on the availability of large numbers of incarcerated prisoners who provide the cheap labor that support the growth of the corporate machine. Prisons, factories with fences, already generate \$9 billion in sales annually.

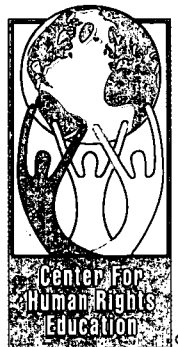
Politics and economics, now, more than ever before, frequently determine who ends up behind bars. Though activists call attention to the plight of people in jail and who face the death penalty, it is necessary to ask why there are 2 million people in prison in the first place. The answer is that unjust societies create the climate for the crimes that criminals commit.

Human rights education heightens our understanding of the ramifications of the global economy and offers a new vision of economic trade relations that is equitable and fair. Human rights education respects everyone's human rights as well as our living environment. A human rights orientation pushes for criminal justice policies that respect human dignity, and it defines a welfare state in which people's social and economic rights are protected. Human rights education gives us the framework through which we can create a positive vision of local and international cooperation.

Certainly, Americans do not prefer the denial of basic human rights to the greed of corporate profiteers. We have been carefully taught to accept a market-driven economy that places profit over all else. Yet, even those in a "free market" system and those opposed to human rights cannot withstand a powerful, democratic public sector that focuses on the common good and supports our right to *be* more rather than to *have* more.

AN AMERICAN HISTORY OF

# HUMAN RIGHTS MOVEMENTS



SPECIAL PULL-OUT POSTER



# AN AMERICAN HISTORY OF HUMAN RIGHTS MOVEMENTS

*In the USA, the use of the words "human rights" dates back to 1858  
when Frederick Douglass protested the lynching of a Black man as a human rights violation.*

## HUMAN RIGHTS MOVEMENTS IN AMERICA

### INDIGENOUS RIGHTS MOVEMENT (1492-PRESENT)

The colonization of North America led to a Native American Rights Movement against dispossession and genocide. The Ghost Dance Religious Movement widely spread among Plains Native Americans in the late 19th century promised the revival of traditional Native American culture.

ARTICLE 1, ARTICLE 7, ARTICLE 18

### ANTI-SLAVERY MOVEMENT (1619-1865)

The abolitionist movement protested the practice and institution of slavery in the United States and abroad. Issued by President Abraham Lincoln, the Emancipation Proclamation effective on January 1, 1863, declared freedom for all enslaved people in states still in rebellion against the federal government.

ARTICLE 4, ARTICLE 7

### SUFFRAGE MOVEMENT (1848-1920)

American women fought for the right to vote while simultaneously protesting the institution of slavery and battling poverty, vice, disease, political corruption, abuse, and child exploitation. Women organized in their homes and later expanded their activities to women's clubs, suffrage parlors, and settlement houses and won the right to vote with the ratification of the nineteenth amendment in 1920.

ARTICLE 21: Sections 1 and 3

### TRADE UNION MOVEMENT (1893-PRESENT)

In 1893, after the railroad announced a wage reduction for Pullman Car workers, the American Railway Union went out on strike and their actions spread nationwide. Incidents like the Pullman strike and the Triangle Shirtwaist Fire in 1911, galvanized workers to fight for the right to form and join trade unions.

ARTICLE 23: Sections 1, 2, 3 and 4

### ANTI-POVERTY MOVEMENT (1929-1940)

The poor economic conditions of the Great Depression, including high unemployment and a lack of social protection mechanisms gave rise to a social welfare program with greater benefits for labor, farmers, and the unemployed.

ARTICLE 25: Section 1

### CIVIL RIGHTS MOVEMENT (1865-PRESENT)

Violence against Black men and women in the neo-slavery, post-reconstruction South, and

## CORRESPONDING ARTICLES OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

ARTICLE 1 — All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in the spirit of brotherhood.

ARTICLE 4 — No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

ARTICLE 7 — All are equal before the law and are entitled without any discrimination to equal protection of the law.

ARTICLE 14: Section 1 — Everyone has the right to seek and enjoy in other countries asylum from persecution.

ARTICLE 16 — Men and women of full age, without any limitation . . . have the right to marry and found a family.

ARTICLE 18 — Everyone has the right to freedom of thought, conscience and religion

ARTICLE 21: Section 1 — Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. Section 3 — The will of the people shall be the basis of the authority of the government; this will shall be expressed in periodic and gen-

the de facto segregation of facilities and services has led to an ongoing movement for the elimination of racism.

ARTICLE 7; ARTICLE 23: *Section 1 and 2*; ARTICLE 25: *Section 1*

## WAR ON POVERTY (1963-1968)

Protests over the prevalence of unemployment, underemployment, low education rates, inadequate social services and the lack of sustainable development; and with the urging of President Lyndon B. Johnson, Congress launched a "War On Poverty" with a \$948 million appropriation.

ARTICLE 23: *Section 1 and 2*; ARTICLE 25: *Section 1*

## ANTI-WAR MOVEMENT (1968-1975)

Large numbers of American casualties; information released on a massacre of civilians by American forces at My Lai; and the National Guard slayings in 1970 of students engaged in anti-war protests at Kent State University in Ohio, and Jackson State University in Mississippi, were the main factors that led to a growing protest movement against the undeclared war in Vietnam.

ARTICLE 1; ARTICLE 28

## WOMEN'S MOVEMENT (1965-PRESENT)

The mid-60s saw a revival of feminism in response to the constricting domesticity of the 1950s. American women created a worldwide movement that resulted in a rethinking of gender roles and an expansion of opportunities for women.

ARTICLE 7; ARTICLE 23: *Section 1 and 2*; ARTICLE 25: *Section 2*

## GAY & LESBIAN RIGHTS MOVEMENT (1969-PRESENT)

On June 28, 1969, 200 gay men and a small number of lesbians started a riot in Greenwich Village, New York, after being harassed by police during a raid at the Stonewall, a private gay club. The Stonewall Rebellion, as it was later called, marked the beginning of a nationwide Gay and Lesbian Liberation Movement.

ARTICLE 7; ARTICLE 16; ARTICLE 23: *Sections 1 and 2*; ARTICLE 25: *Section 1*

## ENVIRONMENTAL JUSTICE MOVEMENT (1979-PRESENT)

The 1979 lawsuit, *Bean vs. Southwestern Waste Management Inc.*, was the first of its kind to challenge the siting of a waste facility under civil rights law.

ARTICLE 25: *Section 1*

## DISABILITY RIGHTS MOVEMENT (1977-PRESENT)

In 1977, 150 disability rights activists occupied a Federal Building in San Francisco for twenty-eight days to protest governmental delays in developing the regulations to accompany a Federal Rehabilitation Act that had been passed in 1973.

ARTICLE 7; ARTICLE 23: *Sections 1 and 2*; ARTICLE 25: *Section 1*

une elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

ARTICLE 23: *Section 1* — Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment. *Section 2* — Everyone, without any discrimination, has the right to equal pay for equal work. *Section 3* — Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection. *Section 4* — Everyone has the right to form and to join trade unions for the protection of his interests.

ARTICLE 25: *Section 1* — Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. *Section 2* — Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

ARTICLE 28 — Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration [UDHR] can be fully realized.



NATIONAL  
CENTER FOR  
HUMAN RIGHTS  
EDUCATION

NATIONAL CENTER for HUMAN RIGHTS EDUCATION

P.O. Box 311020 • Atlanta, Georgia 31131 • 404-344-9629

WWW.NCHRE.ORG



A great revolution is taking place in the world today.

In a sense it is a triple revolution:

There is a technological revolution,  
with the impact of automation and cybernation.

Then there is a revolution in weaponry,  
with the emergence of  
atomic and nuclear weapons of warfare.

Then there is the *human rights revolution*,  
with the freedom explosion  
that is taking place all over the world.

DR. MARTIN LUTHER KING JR.  
March 31, 1968

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# UNITING PHILOSOPHY *and* STRATEGY

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Human rights education makes it possible for social justice activists to work together in innovative ways to solve problems in their communities. Pioneered by Brazilian educator, Paulo Freire, CHRE's educational philosophy rests in the belief of using human rights education to first understand our social realities and then to change the conditions that affect our lives.

CHRE bases its organizing efforts in communities and schools in both urban and rural areas. Signaling the development of a new field of social change, CHRE's holistic human rights education process integrates education with actions for social change. We know that knowledge of human rights principles alone is not enough; we must act on that knowledge to gain true power and to make meaningful changes in our communities. Human rights education inspires people to believe in their own self worth and act to protect everyone's human rights.

The staff of CHRE teach people how to anchor specific local issues in concrete human rights standards and laws. We know that the legal potential of the human rights movement will only be fully realized when we pass the laws and elect the candidates that are worthy of supporting human dignity over greed and corruption.

CHRE's goal is the humanization of our society by creating a democratic culture free of poverty, injustice, and fear. CHRE uses human rights education to create a belief in human worth and self-esteem by fighting the meaninglessness and hopelessness that people often feel when they have been targeted by human rights abusers. Human rights education is a tool to empower marginalized members of our democracy and to better address the allocation of public resources along race, gender, and class lines.

## CHRE STRATEGIES

- Train human rights educators
- Provide technical assistance to community organizations
- Develop educational materials tailored for specific constituencies
- Monitor United States treaty compliance.

## LINKING SOCIAL MOVEMENTS

Currently, social justice movements co-exist as a series of parallel, yet unconnected, vehicles for social change, generally organized in response to particular oppressions around such issues as race, gender, ability, sexual orientation, religion, and age. It is through our struggles for identity that we find recognition, belonging and dignity. However, in combating injustice, activists must constantly remain clear that our humanity is defined by more than our multiple oppressions. We must be careful not to reinforce our oppression by consistently developing our identities as victims of society. Victimization is not a long-term empowerment strategy; victims, by definition, are dis-empowered.

CHRE works to bridge the gaps between all social justice movements, encouraging activists to move through the singularity of identity politics to an all inclusive politics based on the commonality of our humanity. Instead of constructing individual identity towers that trap us in single-issue politics, we must deconstruct the broad structures of human rights oppression and open ourselves to the richness of our collective humanity.

We cannot fully advocate for gay rights while overlooking African American rights,

*Activists have a unique chance to create a new social justice movement defined not by our multiple oppressions, but by our humanity.*

— LORETTA ROSS, FOUNDER, CHRE

or for women's rights if we ignore the rights of people with disabilities. We cannot advocate for reproductive rights if we turn a blind eye to the rights of those who are homeless. We cannot promote religious freedom and then withhold protections for minority religions, nor advocate for peace without justice.

A human rights framework allows us to effectively unite with people within the same movement who have different ideas. Through a human rights lens, our differences become our strengths, our diversity allows for powerful strategic deployment, and our collaborations give us the strength of our numbers. A united human rights movement transforms social justice activism. In the words of lesbian/gay rights leader, Urvashi Vaid, "We can use human rights to form a national social justice coalition."

The inclusiveness of human rights connects all human beings because everyone has the same human rights.

# CHRE PROGRAMS

*Human rights is about quality of life and being able to live up to your potential.*

— NKENGE TOURE, COMMUNITY RADIO HOST

## FUNDER EDUCATION

To build a human rights movement in the United States funding agencies as well as community groups need to learn about the applicability of the human rights framework to social justice issues. CHRE has provided briefings, training, workshops and/or presentations to these foundations and agencies.

Astraea National Lesbian Action Foundation  
Atlanta Women's Foundation  
Conference of Community Foundations  
The Council on Foundations  
Ford Foundation  
Fund for Southern Communities  
The Funding Exchange  
Gill Foundation OutGiving Conference  
Independent Sector Conference  
John D. and Catherine T. MacArthur Foundation  
Ms. Foundation  
National Funding Collaborative on Violence Prevention  
National Network of Grantmakers  
The Stanley Foundation  
United Way of Metropolitan Atlanta  
Wisconsin Community Fund  
Women's Funding Network

Programs sponsored by the National Center for Human Rights Education and affiliated groups, inspire hope, demonstrate commitment to human rights education, and build coalitions among social justice movements.

CHRE educates activists who work with low-income communities, women, people with disabilities, people of color, immigrants, lesbians and gays, youth and people of faith, who in turn serve as a national corps of human rights educators. CHRE also provides technical assistance to organizations seeking to integrate human rights into their work. CHRE monitors governmental compliance with human rights standards and treaties and uses this information as a mobilization strategy for grassroots activists. CHRE's programs and services are described on the following pages.

## HUMAN RIGHTS EDUCATION

In 1996, CHRE joined with Street Law, Inc., the University of Minnesota's Human Rights Center and the Human Rights Educators' Network of Amnesty International to launch Human Rights USA, a program conceived to generate awareness among Americans about the importance of human rights in the United States. The main directive of Human Rights USA is to develop and implement training and advocacy programs in both schools and community settings.

In order to break down barriers between schools and grassroots organizations, the program encourages the formation of local human rights coalitions. These coalitions also serve to bring together activists who have historically worked separately. Human Rights USA encourages young people to join the social justice movement by providing leadership training. Human Rights USA also trains community groups to integrate human rights education into their program activities through organizational development assistance.

Human Rights USA sponsors regional conferences for social justice activists as an introduction to the human rights framework and provides small grants to community and school-based groups to enable them to launch local media campaigns and educational efforts in order to build public awareness about human rights concerns in their communities.

Local human rights coalitions supported by Human Rights USA sponsor events to

celebrate Human Rights Day on December 10. These local groups also incorporate human rights standards into community needs assessments, public policy advocacy, and community organizing. Whether fighting to restore funding for Esperanza's Chicana gay and lesbian arts program in San Antonio, freeing a St. Louis woman incarcerated for 16 years for a murder she did not commit, or challenging racially discriminatory environmental policies in the Mississippi Delta, activists trained by Human Rights USA have successfully generated new unity and fresh excitement in communities around the country. Within its first three years, Human Rights USA reached thousands of teachers, social justice advocates, students, policymakers and members of the general public through the media.

In 1997, a poll compiled by Peter D. Hart Research Associates for Human Rights USA, revealed that only 8% of the American public had heard of the Universal Declaration of Human Rights. This finding dramatized the urgent need for human rights education. Since 1997, more than a quarter of a million copies of the Universal Declaration of Human Rights have been distributed by the Human Rights USA Resource Center in Minneapolis, Minnesota.

Funding for Human Rights USA, CHRE's principal program, is provided by the Ford Foundation. If your group would like to receive training, please contact CHRE by phone at 404-344-9629 or by e-mail at [chre@chre.org](mailto:chre@chre.org) or visit our website at [www.chre.org](http://www.chre.org).

## ECONOMIC AND SOCIAL RIGHTS

The Welfare Rights Movement, focusing on economic issues in the United States, must be led by those most affected by these issues — the people who live in poverty as a result of economic and social human rights violations. We believe that people working on their own behalf are powerful agents of their own liberation. Disregard for the rights of the poor and the lack of encouragement for true civic participation has created a democracy that has degenerated into bureaucracy and empty promises.

CHRE targets human rights education to community-based organizations of the Anti-poverty/Welfare Rights Movement. CHRE has provided training to welfare rights leaders of the Lucy Parsons Initiative of the Funding Exchange, and to anti-poverty activists in Georgia, North Carolina, Wisconsin, Mississippi, Ohio, Massachusetts, Tennessee, New York and Pennsylvania. Groups working with CHRE also qualify for small technical assistance grants for human rights work and receive educational materials on welfare reform and human rights. CHRE collaborates nationally with the Kensington Welfare Rights Union (KWRU) of Philadelphia and locally with the Georgia Citizens' Coalition on Hunger in Atlanta.

KWRU is the most active, visible economic justice organizing effort in the United States using the human rights framework. KWRU's constituency, the poor and the homeless, are building a human rights movement with leadership from their own members. KWRU has initiated national Economic Human Rights Campaigns in order to gather and present documentation to the United Nations about human rights violations in the United States. In June 1997, KWRU organized a 10-day March for Our Lives from Philadelphia, Pennsylvania, to the United Nations building in New York City. In 1998, KWRU organized the Freedom Bus Tour, and participants traveled across America organizing community tribunals on local human rights issues. In November 1999, KWRU organized a 30-day March of the Americas from Washington, DC, to the

United Nations building. KWRU brought together current and former welfare recipients, homeless families, students, union members, religious leaders and community activists to demonstrate how public policies like welfare reform violate the Universal Declaration of Human Rights. Marchers sent a clear message: poor people are uniting people from all walks-of-life to build a massive Poor People's Human Rights Movement to end poverty in the United States.

The Georgia Citizens' Coalition on Hunger in Atlanta, comprised of 60 statewide member organizations, uses the human rights framework to work to increase Georgia's minimum wage, to end time limits and family size caps imposed by welfare reform and to promote a Living Wage Campaign. The Coalition operates a Hunger Hotline providing emergency resources to families who need food or social services, a Farmers' Market so public housing residents can purchase produce directly from African-American farmers and a thrift store for purchasing clothes and household goods. Using the human rights framework, the Georgia Citizens' Coalition on Hunger has organized a statewide Georgia Human Rights Union bringing together activists from a variety of social justice movements who are concerned about hunger, homelessness and poverty in Georgia. The Union sponsors an annual Poor People's Day at the Georgia State Capital so that poor people have the opportunity to meet with their state legislators.

CHRE is also part of a newly formed international Economic, Social and Cultural Rights Network organized by the Center for Economic and Social Rights and funded by the Ford Foundation. This global network of activists and scholars works to promote the realization of economic, social and cultural human rights around the world.

## ORGANIZATIONS TRAINED BY CHRE

Border Rights Coalition  
El Paso, TX  
Camp Sister Spirit  
Ovett, MS  
The Center for New Community  
Chicago, IL  
The Coalition for Human Dignity  
Portland, OR  
Consortium on Peace Research,  
Education and Development  
Fairfax, VA  
The Deaf Committee for Human Rights  
Lorain, OH  
Esperanza Peace and Justice Center  
San Antonio, TX  
Georgia Clients' Council  
Columbus, GA  
Grassroots Leadership  
Lorain, OH  
Housing Discrimination Project  
Holyoke, MA  
Human Dignity Coalition  
Bend, OR  
Iowa Council for International Understanding  
Des Moines, IA  
Kairos Conference  
Louisville, KY  
The Learning Alliance  
New York, NY  
Mayor's Commission for Human Relations  
Florence, SC  
Mississippi Workers' Center for Human Rights  
Greenville, MS  
The Montana Human Rights Network  
Helena, MT  
Multnomah County Commission on  
Children, Families and Community  
Portland, OR  
Native Americans for Human Rights  
Fargo, ND  
North Carolina Hunger Network  
Durham, NC  
The Northwest Coalition Against  
Malicious Harassment  
Seattle, WA  
Oklahoma State Department of Health,  
Ethnic Women's Forum  
Oklahoma City, OK  
The Organization for Black Struggle  
St. Louis, MO  
The Pennsylvania Coalition to  
Counter Hate Groups  
Pittsburgh, PA  
Public Issues Forum  
Memphis, TN  
Sandpoint Idaho Citizens' Network  
Sandpoint, ID  
The Southern Catalyst Network  
New Orleans, LA  
Southern Regional Council  
Atlanta, GA  
Southwest Center for  
Human Relations Studies  
Norman, OK  
Southwest Organizing Project  
Albuquerque, NM  
Tompkins County Human Rights Commission  
Ithaca, NY  
The Urban Justice Center  
New York, NY  
West Virginia Human Relations Commission  
Morgantown, WVA  
Western States Center  
Seattle, WA  
The Women's Project  
Little Rock, AK  
Upper Columbia Human Rights Coalition  
Coville, WA

## MEDIA EXPOSURE

CHRE "speaks out" through a full spectrum of media and has reached listeners, viewers, and readers nationwide. Our human rights education message has been seen or heard through the following media resources.

### TELEVISION

Black Entertainment Television (BET)  
The Charlie Rose Show  
CNN  
C-SPAN  
Cox Communications  
Global Village or Global Pillage Video,  
Captured Time Productions  
GlobalVision's Rights and Wrongs  
Good Morning America  
The Jerry Springer Show  
KOMO TV (Seattle, WA)  
MSNBC  
Paper Tiger TV  
PBS  
People TV

### RADIO

Alternative Radio (Boulder, CO)  
CBS (Jim Bohannon Radio Show)  
KPFA Democracy Now! (San Francisco)  
National Public Radio  
WABC (New York)  
WABE (Atlanta)  
WBAI (New York)  
WCLK (Atlanta)  
WEUD (New York)  
WORT (Madison, WI)  
WPFW (Washington, D.C.)  
WRFG, Radio Free Georgia (Atlanta)

### NEWSPAPERS AND MAGAZINES

Atlanta Black Business Journal  
Atlanta Journal-Constitution  
Biography Magazine  
Emerge Magazine  
LA Times Sunday Magazine  
Greensboro News & Record  
Healing Currents Magazine  
Miami Herald  
Ms. Magazine  
On The Issues Magazine  
The Philadelphia Tribune  
The Progressive Magazine  
Resist Newsletter  
(Resist Foundation, Boston, MA)  
San Antonio Express News  
San Francisco Chronicle  
Searchlight Magazine (London, England)  
Social Education, National Council for the  
Social Studies  
Sojourners' Magazine  
USA Today  
The Village Voice

## CIVIL RIGHTS

CHRE assists civil rights organizations in the deep South to expand their focus to include the human rights framework. The South leads the country in the unfair application of the death penalty and in environmental racism. Underdeveloped educational systems, a massive prison-industrial complex and the lack of unions in the South for low-wage workers perpetuate a caste system, the remnant of a slave-based economy. The exploitation of migrant farmworkers and sharecroppers, and the brutality of police repression characterize living conditions for many Southerners.

In partnership with Jaribu Hill of the Center for Constitutional Rights-South and Ajamu Baraka of the Southern Regional Office of Amnesty International, CHRE helps organize a regional human rights conference every two years in the deep South. These conferences bring together rural and urban activists from eleven states to work together to address local and regional problems using human rights as an organizing strategy. The first Southern Human Rights Organizers' Conference (SHROC) was held in Oxford, Mississippi in 1996, and brought together 200 civil rights, environmental justice, women's rights and workers' rights activists from across the South. The second SHROC was held in Jackson, Mississippi, in 1998, to commemorate the 50th Anniversary of the Universal Declaration of Human Rights. The third SHROC scheduled for Atlanta, Georgia in December 2000, will serve as a preparatory training conference for grassroots Southern activists participating in the World Conference Against Racism in Durban, South Africa, in August 2001.

Founded at the first SHROC conference, the Southern Human Rights Organizers' Network (SHRON) is a partnership of Southern activists working together for human rights. In 1998, CHRE gave the first seed grant used in establishing the Mississippi Workers' Center for Human Rights. The Workers' Center provides human rights education and leadership development to workers in the catfish and poultry industries in the Mississippi Delta.

## BEYOND TOLERANCE

CHRE believes that the combined forces of the radical right form a powerful, if misguided, anti-human rights movement in the United States. This movement, perpetuated by ignorance and fear, includes members of Congress who refuse to ratify human rights treaties, hate groups who commit brutal crimes, and the religious right who preach hatred and bigotry. CHRE focuses on countering the impact of the far-right.

One-quarter of a million people in the United States are dedicated to the white supremacist movement. Their small numbers belie their effectiveness in mainstreaming neo-fascist ideologies through public policies such as race-based immigration restrictions, the English Only Language Movement, punitive welfare reform, and attacks on affirmative action. Members of the far right accomplish their goals through strategic alliances with members of the religious right and ultra-conservative politicians. In their apocalyptic world view, they see themselves as moralists responding to modernism and the decline of morality in America. In fact, they are no more than white supremacist bullies, using both legal and illegal means to accomplish their inhumane goals.

Opposition to the United Nations resonates well with the apocalyptic view of those who believe that foreign troops will invade the United States or murder Americans abroad. However, to the paranoid far right, the coming apocalypse is moving too slowly, so they seek action through violence. The radical right's message is always aggressive — be prepared to fight. This message appeals to the marginalized and isolated people in our society who anticipate disaster with violent, pre-emptive self-salvational acts such as bombing abortion clinics, shooting into school yards of Jewish children, beating a gay man to death or dragging an African American man to death behind a truck.



*Free speech is different from free hate.*

— MISHELE LESSER, CHRE VOLUNTEER

Less violent allies seek to dismantle existing civil rights programs in order to reinstate legalized discrimination, restriction of women's and children's rights, and promotion of immigration policies that favor white immigrants. On college campuses, they rail against "political correctness" by attacking women's studies, multicultural programs, and progressive student organizations. These right-wing activists are well-funded and well-connected through a network of foundations that pour millions of dollars into financing the defense of white supremacy and white male authority.

Americans of all races are vulnerable to manipulation by the anti-human rights movement because our social problems are as personal as they are political. People desperately seek a moral explanation for their personal circumstances and their collective condition, and they are equally desperate to receive affirmation of their inherent worth as human beings. It is out of this desperation that people respond passionately to demagogic leaders who appear to take their suffering seriously, no matter how misguided. Through the tactics of time and repetition, many of the people recruited to support anti-human rights policies are neither white nor particularly conservative.

Unless America embraces human rights, our democracy will continue to be threatened. Feelings of despair and hopelessness cause people to drop out of our democracy. They choose not to vote; they refrain from participating in civic activities. They withdraw and cocoon expressing fear and rage, scapegoating those less fortunate.

CHRE provides human rights education to organizations that challenge the spread and influence of hate groups, to eliminate white-only privilege in our society, and to create a system where all people are privileged with human rights. We build community-based responses to hate groups and hate activity by moving beyond the passive and reactive social courtesy lessons of "tolerance" into a proactive doctrine of human rights. Tolerance is a form of delayed negation, not a guarantee of inclusion and justice.

The human rights movement includes everyone, and CHRE believes that building a movement of inclusion addresses the fear and envy that cause some people to rely on bigotry. CHRE provides human rights education in a format that encourages people to monitor human rights abuses caused by individuals and organizations in their communities. We train community and religious leaders in building community coalitions against hate using human rights as the unifying principle.

**TECHNICAL ASSISTANCE**

This program is designed to build partnerships between formal human rights organizations like Amnesty International and the vast network of local social justice organizations working at the community, regional or national level. To facilitate these collaborations, CHRE provides human rights education to both established and emerging human rights programs and assists them in analyzing human rights issues in the United States. CHRE helps international human rights organizations connect to grassroots activists on domestic issues and helps organizations connect with the global human rights movement by providing training on how to participate in world events that address human rights issues.

**CHRE  
TECHNICAL  
ASSISTANCE  
RECIPIENTS**

AFL-CIO, Washington State  
The American Bar Association  
American Humanist Association  
Americans United for Separation of  
Church and State  
AmidEast  
Amnesty International  
Canadian Association of Statutory  
Human Rights Agencies  
Carnegie Council on Ethics and  
International Affairs  
The Carter Center  
Center for Third World Organizing  
Committee on Women, Population  
and the Environment  
The Eleanor Roosevelt Center  
at Val-Kill  
Feminist Majority Foundation  
The Franklin and Eleanor  
Roosevelt Institute  
Global Action on Aging  
Institute for Agriculture and  
Trade Policy  
International Human Rights  
Internship Program  
National Association of Protection  
and Advocacy Systems  
National Association of  
Social Workers  
National Black Police Association  
National Coalition to  
Abolish the Death Penalty  
National Conference of  
Black Lawyers  
National Council for Social Studies  
National Lawyers Guild  
National Network on Immigrant and  
Refugee Rights  
National Organization for Women  
Paralympics Organizing Committee  
Sisterhood is Global Institute  
State of the World Forum  
United Nations Association  
of America  
World Organization Against Torture  
USA

*People are not clear that they deserve their rights within communities. People are not upset about human rights violations because people don't know they have those rights.*

— PANDORA SINGLETON, AIDS ACTIVIST

### CHRE YOUTH WORKSHOPS, TRAINING, PRESENTATIONS

Adrian College (Adrian, MI)  
Agnes Scott College (Atlanta, GA)  
American University (Washington, DC)  
Americorps (St. Louis, MO and Atlanta, GA)  
Bethel College (Newton, KS)  
Center for Campus Organizing (Boston, MA)  
City University of New York (New York City)  
Connecticut College (New London, CT)  
Dickinson College (Carlisle, PA)  
Dillard University (New Orleans, LA)  
Duke University (Durham, North Carolina)  
Eastern Washington University (Spokane, WA)  
Emory University (Atlanta, GA)  
Florida State University (Tallahassee, FL)  
Georgia State University (Atlanta, GA)  
Hampshire College (Amherst, MA)  
Hands On Atlanta (Atlanta, GA)  
Ithaca College (Ithaca, NY)  
Jackson State University (Jackson, MS)  
Juniata College (Huntingdon, PA)  
Kentucky State University (Frankfort, KY)  
Listen, Inc. (Washington, DC)  
Mankato State University (Mankato, MN)  
Massachusetts Institute of Technology (Boston, MA)  
North Idaho College (Coeur d'Alene, ID)  
Northeastern University (Boston, MA)  
Randolph Macon Women's College (Lynchburg, VA)  
Safe Schools Coalition (Orlando, FL)  
Simpson College (Indianola, IA)  
Southside Family School (Minneapolis, MN)  
Spelman College (Atlanta, GA)  
St. Louis Public School System (St. Louis, MO)  
St. Mary's College (Moraga, CA)  
Students Organizing Students (New York, NY)  
University of Colorado (Boulder)  
University of North Carolina (Chapel Hill)  
University of Rochester (Rochester, NY)  
University of Tennessee (Chattanooga, TN)  
University of Texas (San Antonio, TX)  
University of Vermont (Montpelier, VT)  
University of West Florida (Pensacola, FL)  
University of Wisconsin (Madison, WI)  
Washington University (St. Louis, MO)

### COLLEGES, UNIVERSITIES AND YOUTH ORGANIZATIONS

Reaching activists at youth organizations, schools, colleges and universities both provides human rights education and nurtures new leadership among young people. An example of CHRE's on-going commitment to youth is our partnership with the Morehouse School of Medicine where CHRE helped create the first human rights curriculum at a School of Public Health within a historically Black college. To schedule a human rights education training, workshop or presentation for student and youth organizations, call Speak-Out at 510-601-0182 or contact CHRE at 404-344-9629.

### WOMEN'S RIGHTS

CHRE's Women's Human Rights Education Project (WHREP) provides educational information on the Convention to Eliminate All Forms of Discrimination Against Women (CEDAW) — the Women's Human Rights Treaty for women of color in southern communities. CHRE, the only organization that focuses on women's human rights education in the deep South, conducts women's human rights trainings in Georgia, Alabama, Mississippi, North Carolina, South Carolina, Louisiana and Florida. WHREP brings together activists from the women's health, violence against women, disability rights, reproductive rights, welfare rights and HIV/AIDS movements. By training and organizing international delegations, WHREP connects U.S. activists with the global movement for women's human rights.

The Convention to Eliminate All Forms of Discrimination Against Women was adopted by the United Nations in 1979. As of November 1999, 165 countries had ratified the Convention, making it the standard for protecting women from discrimination. The United States was active in drafting the Convention and signed it in July 1980; however, the U.S. remains the only western industrialized nation that has not ratified CEDAW into law. The three greatest obstacles to ratification of CEDAW are:

- The absence of education about the existence and relevance of CEDAW to women in the United States.
- The absence of political support and the opposition of the right wing.
- The absence of funding commitments to support efforts for ratification, implementation and monitoring of CEDAW in the United States.

As part of WHREP, CHRE has organized Human Rights Atlanta, a local coalition of community activists working in partnership with the Thurman-Hamer-Ellington Unitarian-Universalist Church to strive for implementation of CEDAW principles in Atlanta, Georgia. CHRE believes that an educated women's community will assist in achieving ratification of the CEDAW treaty by the U.S. government. Human Rights Atlanta has organized leadership trainings for women, as well as a celebration of International Women's Day that featured women from Atlanta's immigrant and refugee communities. Additionally, a 1998 commemoration of the 50th Anniversary of the UDHR brought together 27 different organizations to sponsor human rights events.

*One of the features of oppression is not only the loss of voice but of the tools to find that voice.*

— IRVING KENNETH ZOLA  
DISABILITY RIGHTS ACTIVIST

## FAITH IN HUMAN RIGHTS

Working with people of faith to incorporate an understanding of the applicability of the human rights framework in the United States is an important aspect of CHRE's mission. CHRE has provided training, workshops or presentations to the following organizations:

American Friends Service Committee  
American Jewish Committee  
Atlanta Masjid of Al-Islam  
Columbus United Methodist  
Office of Urban Ministry  
Evangelical Lutheran Church in America  
Fellowship of Reconciliation  
General Board of Global Ministries,  
United Methodist Church  
Inter-Faith Action for a  
Violence-Free America  
Methodist Federation for Social Action  
National Conference of Christians and Jews  
National Council of Churches of  
Christ in the USA  
Unitarian-Universalist Congregation  
of Atlanta  
Victory United Methodist Church  
YWCA

## REPRODUCTIVE RIGHTS

The SisterSong Women of Color Reproductive Health Collective consists of sixteen organizations representing four primary ethnic populations in the United States. SisterSong includes African-American, Latina, Native American and Asian and Pacific Islander women. Formed in 1998, SisterSong works around issues of sexuality and reproductive health, and encourages other health organizations to emphasize more holistic approaches to reproductive health including advocacy, education and training. Issues of mental health such as oppression, depression, substance abuse, physical and sexual violence, and the lack of educational and financial resources related to race, gender and economic inequalities limit the potential among women of color for a healthy and fulfilled life. In many instances these inequalities are human rights violations. As a founding member, CHRE provides human rights education services to the collective so they may develop and apply human rights standards to reproductive health advocacy and services in the United States.

## THE ODYSSEY PROJECT

CHRE's Odyssey Project works globally on reproductive health issues and sponsors women of color from developing countries to participate in international events, such as the conferences of the International Women's Health Movement and the International Cross-Cultural Black Women's Institutes. The project also brings human rights experts from developing countries to the United States to serve as educators in "developing" communities. CHRE has coordinated international women's human rights education activities in China, Uganda, Egypt, Turkey, Brazil, Costa Rica and South Africa.

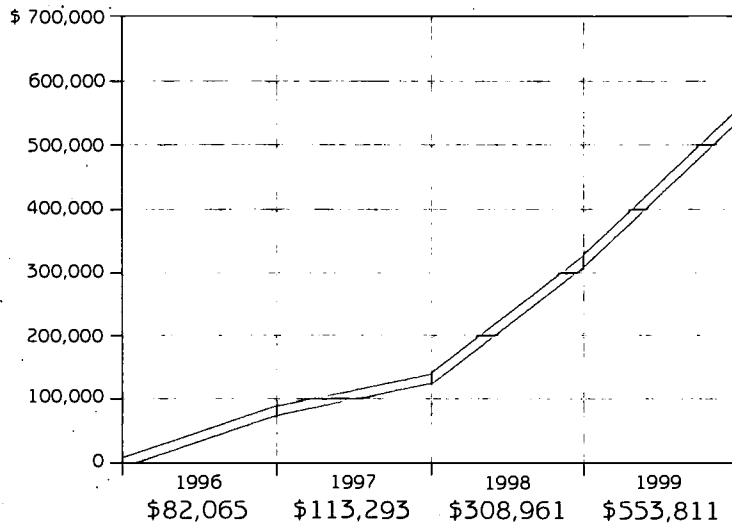
## SISTERSONG COLLECTIVE ORGANIZATIONS

The Moon Lodge Native American  
Women's Outreach Project  
Riverside, CA  
Minnesota American Indian AIDS Task Force  
Minneapolis, MN  
The Wise Women Gathering Place  
Oneida Reservation, WI  
Native American Women's Health  
Education Resource Center  
Lake Ardes, SD  
Casa Atabex-Ache  
Bronx, NY  
Grupo Pro Derechos Reproductivos  
San Juan, Puerto Rico  
National Latina Health Organization  
Oakland, CA  
The Women's House of Learning  
Oxnard, CA  
SisterLove Women's AIDS Project  
Atlanta, GA  
California Black Women's Health Project  
Los Angeles, CA  
The National Center for  
Human Rights Education  
Atlanta, GA  
Project Azuka Women's AIDS Center  
Savannah, GA  
National Asian Women's Health Organization  
San Francisco, CA  
Asian and Pacific Islanders  
for Reproductive Health  
Oakland, CA  
The Clinic for Women Asian Health Project  
Los Angeles, CA  
Kokua Kalihi Valley Comprehensive  
Family Services  
Honolulu, HI



# CHRE FINANCIAL HISTORY

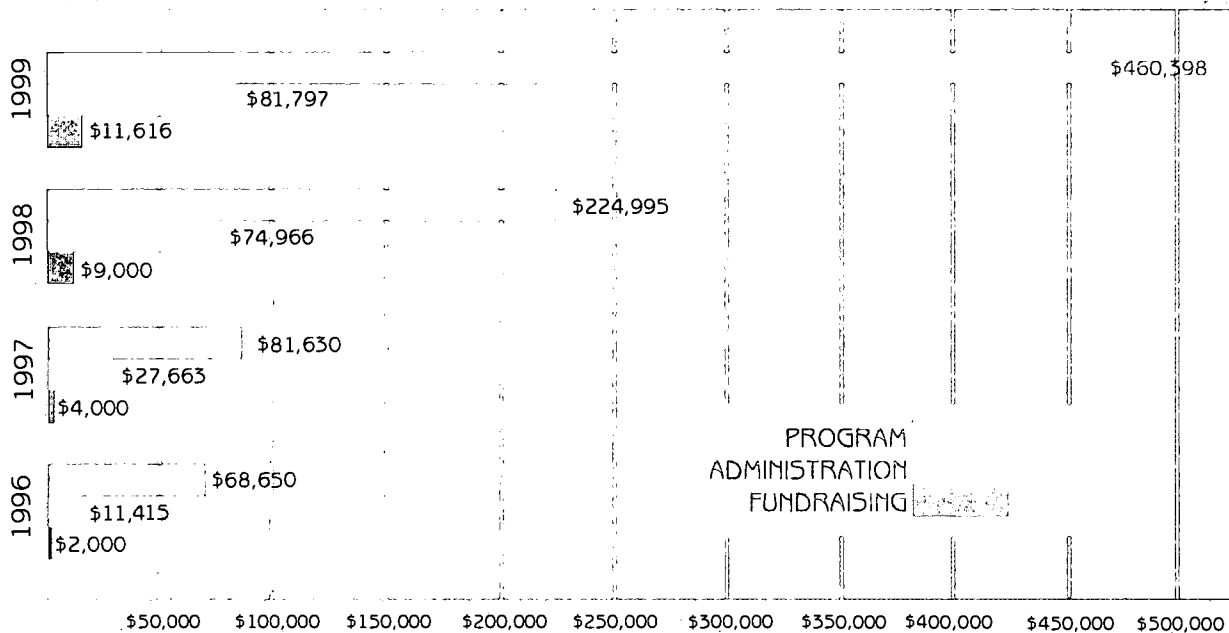
## ANNUAL SUPPORT



We are pleased to present the 1996-2000 Annual Report of the National Center for Human Rights Education. We hope that you have enjoyed reading about human rights education and about the work of the Center. We know that our mission, to build a human rights movement in the United States, is critical to the health of our democracy. As we develop our strategic plans for the future, which include an increased commitment to expand our services and programs, we would like to ask you to make a contribution to this work.

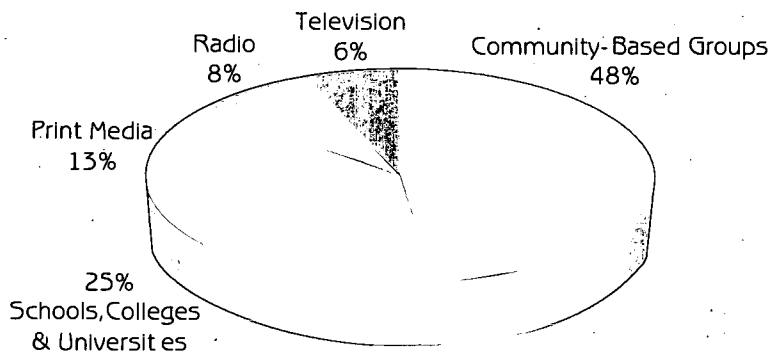
As you have read in this report, NCHRE has kept administrative costs low, utilizing the greatest percentage of our operating funds for direct program services, traveling around the country providing human rights education to community and student organizations. We intend to keep administrative

## EXPENDITURES BY CATEGORY



	1996	1997	1998	1999
Program	\$68,650 (83.5%)	\$81,630 (72%)	\$224,995 (73%)	\$460,398 (83%)
Administration	\$11,415 (14%)	\$27,663 (24%)	\$74,966 (24%)	\$81,797 (14.7%)
Fundraising	\$2,000 (2.5)	\$4,000 (4%)	\$9,000 (3%)	\$11,616 (2.3%)
TOTAL	\$82,065 (100%)	\$113,293 (100%)	\$308,961 (100%)	\$553,811 (100%)

## PROGRAM FOCUS AND EXPOSURE



costs low in the coming years, and this is why we are taking the opportunity in our annual report to respectfully request your assistance. We know that our success largely depends on like-minded people such as you who know that we will all benefit when more of our citizens understand their basic human rights and come to view the world from a human rights perspective.

Generosity is a natural condition of the human spirit. It is also a powerful force for change. Anyone, regardless of social or economic standing, can donate to causes in which they believe. We gratefully accept donations of any size, and have included a return envelope for your convenience. We know well, that to many of us, a gift of five dollars is a significant and generous contribution. We urge you to give according to your financial ability, but we also urge you to get involved.

The work of the National Center for Human Rights Education is successful because we work exponentially. In other words, we train people who train other people who train even more people. We ask you now to volunteer your time to teach others

the critical issues of human rights. In our experience, people are clearly seeking ways to understand the complexities that perpetuate human rights abuses in the United States. Please partner with us to help more people start this human rights journey.

With your help, human rights education programs will reach into the lives of thousands of people in the next year. Whether you give the gift of your time or your financial resources, we are certain that your gift will have a significant impact on the quality of life in the United States in the years to come. With the help of dedicated people like you, we will educate people about their human rights, and we will all benefit. As we strive to fulfill our mission, we are grateful for your partnership in this important work.

*Generosity is a powerful force for change. Anyone, regardless of social or economic standing can donate to causes in which they believe. We gratefully accept donations of any size, and have included a return envelope for your convenience.*

## REFERENCES

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## CREDITS

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*Few of us are called on to do  
great things, but all of us  
can do small things  
in a great way.*

COLMAN MCCARTHY

# NATIONAL CENTER *for* HUMAN RIGHTS EDUCATION

## D O N O R S   A N D   S U P P O R T E R S

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### *funding organizations*

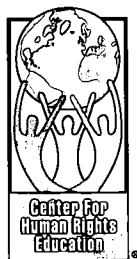
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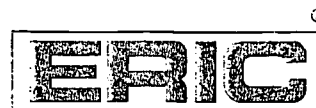
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